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of his living. He should know his behavior best and certainly before anything else <sup>if he desires happiness in living.</sup>

~~To come to know ourselves~~ By studying what we do, <sup>eventually</sup> ~~so that eventually~~ we ~~may~~ come upon the essential of behavior which is its <sup>direction</sup> ~~control~~ by intelligence closer to the human than to the animal

spirit. Bearing only indirectly upon this purpose is the name, the date, the place, the historic event, the scientific fact. And the reason why

they remain non-essential, why they keep <sup>the</sup> intelligence moribund and behavior <sup>fatuous,</sup> ~~stupid~~, is because the meanings they are given <sup>have little or no relevance</sup> ~~do not realistically apply~~ to the behavior of <sup>the</sup> pupil, ~~or instructor~~. The student

is informed that Caesar <sup>once</sup> lived, that <sup>they</sup> he performed certain deeds, and that now <sup>they are</sup> he is gone. <sup>However,</sup> He is not

informed that Caesarism is alive in him. ~~He~~ He

~~student~~ <sup>also</sup> is told that a body ~~in motion~~ tends to <sup>state of rest or uniform</sup>

preserve its motion unless an outside force should intervene. <sup>However, only incidental reference is made to the fact</sup> ~~He is not told~~ that he, too, is a body <sup>or, rather, a body-mind,</sup> in motion, nor is he given to understand what

forces, what events, accelerate or diminish his motion and give it another direction.

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Yet it is exactly by the memory of these inessentials - the names of presidents, kings, or tribal chieftains, and the order of their succession or election; the lengths of rivers; the size of continents, and the heights of mountains; the compass points of east and west, north and south,

(the Po or Arno is not to be compared with the Mississippi or Amazon),

from the scenes of their blood-lettings.

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Eddington.

compelling it to change that state.



and every direction but self-direction - that we evaluate a person's knowledge and his intelligence. We set down his <sup>present</sup> achievement, ~~his reason~~, <sup>and</sup> his future usefulness to himself and to his society by what he can remember of these <sup>expurgable</sup> ~~inconsequential~~ details.

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~~But~~ How closely he stands to actions which are inevitable his own, which he cannot help but perform, and from which he cannot separate himself; <sup>and</sup> with what sensitive intelligence he recognizes himself in them and, in this recognition, fulfills <sup>himself</sup> ~~these~~ <sup>to fulfill</sup> ~~purpose for which he was born~~ of this knowledge which counts most in a man's life there is the least interest in the school.

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It is of greatest worth to know and to be acquainted with <sup>the</sup> ~~our~~ behavior <sup>we are</sup> because it is the greatest thing in our lives. ~~Life is behavior and behavior is life.~~ <sup>a course to be run</sup> Life is ~~also~~ <sup>and that is</sup> striving for which <sup>why</sup> ~~reason~~ <sup>feeling and thinking and</sup> we can never desist from acting and performing and doing. To know ~~that striving and what it~~ <sup>the direction we should take</sup> ~~consists in~~ <sup>it</sup> ~~is a course~~ <sup>it should</sup> we must know something of our <sup>behavior</sup> ~~goals~~ and what ~~they~~ <sup>it</sup> aims at though not from books. If there is any book we must consult, ~~let it~~ <sup>it should</sup> be that book which we ourselves are.

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But those who would make it seem that the nature of our strivings is to be known by <sup>the</sup> ~~a~~ knowledge <sup>of how many pounds make up a ton or how</sup> ~~other than self-knowledge~~ by many beans go into a pound of beans, who think that information as to the poundage in a ton, the feet in a mile, whether Madrid is a capital city, ~~is~~ <sup>quite lacking in intelligence</sup> ~~how many beans make up a pound of beans~~ - they



are educated fools as differentiated from plain  
fools. Their instruction, ~~quite lacking in any~~  
~~heaven of understanding,~~ <sup>burdens</sup> weighs down the mind with  
~~trivialities which leave the~~  
~~strong in fools.~~ The attitude of the personality  
~~is then left~~ <sup>every error</sup> to its own devices, to think its  
own thoughts, <sup>follow its pulse, and vagary,</sup> and to do as it <sup>whim impels it.</sup> ~~calculating everything but~~  
~~left to~~ its own calculations, the ego exaggerates  
its importance and responds only to self-aggrandize-  
ment. The posture of mind, the attitude with which  
its regards its experiences, <sup>relaxes into</sup> ~~is one of~~ infantile  
reason which has never been known to profit <sup>anyone</sup> ~~one~~  
at any time or occasion. (4) - P. 6

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Knowledge is to diminish suffering, not to  
~~increase~~ ~~add to~~ it. But suffering cannot be ~~truly~~ lessened  
when ~~the knowledge which is~~ <sup>only</sup> given to satisfy the  
ego. <sup>then whenever it leaves</sup> ~~is only~~ infectious to it, <sup>while</sup> ~~then~~ whatever is  
in effect good <sup>does</sup> ~~will~~ not satisfy it. Those who  
do not distinguish between knowledge, between  
that which is essential and that which <sup>has</sup> ~~is~~ of  
no great importance one way or another coerce  
an artificial intelligence, <sup>in us, one</sup> which is no advantage  
~~to us~~ but rears in us an ungainly arrogance much  
too big for the little power we have to undo what  
we do through lack of vision. The power we possess  
to undo, as compared with the power we have to  
do ignorantly, is very small. Only in our arrogance  
do <sup>we</sup> ~~we~~ see our intelligence for good to be greater  
than our blindness in which presupposition we  
commit evil so much more easily and indifferently.

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It is this over-rating of the strength of  
good in us which makes us so constantly the  
~~mischievous = imps we are.~~

~~walking, moving human prisons (of evil) we are.~~

*responsibly*

*rogues*



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To get lost in the personal is a crippling thing.  
*get lost in one's personality*  
To ~~lose sight of oneself~~ is to remain narrow. And

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though we may have a good time in our ignorance, a good time with many bad times to follow is not a good prospect for a good time. Under this circumstance, the ego ~~will~~ <sup>must</sup> seek according to what it estimates to be its best advantage. But this is exactly what creates disadvantages for us and, too often, a life of imbecility.



~~("Aristotle had it easy")~~

(A8)

~~live a life of reason, we need to~~

To thing you do not have to master systems of thought

but to master thought in its thinking. (~~We need to~~

what is  
called for us

~~Such~~ <sup>refers to</sup> ~~the~~ <sup>in</sup> ~~ability~~ <sup>refers to</sup> the ableness to think which is the mind's

ableness to test its thinking or observations by

continued observations, <sup>through these tests it</sup> ~~which is to make~~ more extended

and comprehensible what it believes in. Otherwise

thinking amounts to an inane trust, <sup>in our ideas, ~~which is~~</sup> and the support of

that trust.) We need to consider thought beyond its

enclosed fields of personality. ~~to bring thought from~~

~~its deeply lying depth~~ <sup>see it in</sup> of restriction to its depth

of universality. <sup>depth</sup> ~~which means that~~ The striving for knowledge must also

be striving for reasonableness. The intellect which makes

our knowledge requires the intellect that can guarantee

<sup>of that knowledge</sup> its usefulness. Technical data, utilitarian skills, <sup>cultural knowledge and appreciations</sup>

have no use beyond themselves unless they are

supported by thought which makes <sup>them</sup> the application of them

sensitive.

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(A) not only knowledge as treatment of - 3 -  
subject but also the mind's treatment  
of the knowledge by its learning  
to be able to

confronting itself -  
by making the  
thinking a self-  
confronting  
process.

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as to  
nature  
it deals  
with

The thoughts which the mind sows to become its  
knowledge have a dead reaping where <sup>the</sup> thoughts <sup>they</sup> have not  
acquired the skill of <sup>sensible judgement</sup> ~~judging~~ sensibly. No science,  
no culture, <sup>no intellectual shift</sup> ~~in general~~, develops a good sense of knowledge  
if its teaching does not insist upon personal development,  
<sup>it does not, in other words</sup> to cultivate a good sense of living. To do this it must  
have, outside of its <sup>subject matter</sup> ~~technical inquiries~~, much sensib-  
ility. Otherwise, <sup>knowledge</sup> ~~science~~ is only a statuary which now  
charms humanity with its beauty, not falls and crushes  
it.

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For knowledge <sup>of</sup> information, <sup>and including</sup> culture in general,  
<sup>from</sup> to emancipate ignorance, it must <sup>while referring to itself</sup> refer also to the  
mind's handling of knowledge <sup>(1)</sup> <sub>(4)</sub> and not only with the world  
outside of the mind (which actually has no being outside  
of the mind) <sup>until then</sup> so that knowledge will not only refer to  
considerations located ~~exclusively~~ inside ~~of~~ or outside  
of the mind but <sup>how</sup> always have a realization of itself  
~~no matter~~ <sup>where</sup> where the emphasis of its interest <sup>happens to</sup> ~~lies~~ whether  
in the world of things or in the world of things thought.

Then knowledge <sup>could</sup> will not always have to be always on  
the move without knowing where it is going, <sup>without knowing that it is</sup> moving  
in and out and back again, but <sup>will</sup> realize that it is all  
mind with various rooms of consciousness which only  
by contrast lies outside of each other, yet with all living  
in the same house of mind.